4: Krämer--116 (1909) 1937 Woleaians
116, 721, 174 Lamotrek

War is said to have been introduced by Olifat.

Warfare is rare among the natives of the island group, and therefore weapons...are most limited. But it must have been different in the past, at least as far as outside affairs were concerned, when the king of Lamotrek...ruled over extensive territories. We heard that not too longago Ifaluk had attacked the people of Lamotrek because the latter had killed the crews of two of their canoes.

7: Senfft--194-195 (No date) 1904 Woleaians
116, 162, 174 Aurupik

The total population consists of a single family, 48 people in all. They are all attractive, healthy people. [195] There are 17 men, 18 women, and 13 children. The head of the family, a native of Jap by the name of Malai, told me the story of their origin. About 45 years ago, he and two other men from his island had gone to Palau; they lost their course and were stranded on Aurepik, a distance of five hundred nautical miles. Aurepik at that time had a large population. One of the two men with him died and the other made an attempt to sail back to Jap but was never heard from again. He himself remained on the island and married there. Once the entire population went on the customary expedition to Oleaĭ; his wife had just given birth to a child so that he and his mother-in-law remained behind to stay with her. The expedition never arrived in Oleaĭ and was never heard from again. About a year later a tidal wave swept over the entire island of Aurepik and destroyed all the vegetation so that for a long time he lived only on crabs and shells. His wife had born him nine more children who, when they were older, married natives from Ileaĭ and brought them back to the island.

28: Spiro--2
116, 174

(1947-48) 1949

Woleaians
Ifalik

"Very little is known of the origin of the Carolinians, (1) The evidence seems to indicate that the islands were originally inhabited by a wave of migration from Indonesia at an unknown date. It is believed that the Polynesians moved into the Pacific about 1200 A.D. via Micronesia, but it is still a moot point as to whether the Micronesians preceeded or succeeded them. Diego da Rocha, a Portuguese captain, seems to have been the discoverer of the Western Carolines. He sighted Yap and Ulithi in 1526, five years after Magellan's discovery of the Marianas. Except for a voyage by Sir Francis Drake in 1588, the only visitors to the area for the next century and a half were Spaniards. Nevertheless, Spain made no attempt to establish trade, colonies, or missions in the area during either the sixteenth or seventeenth centuries. In the eighteenth and nineteenth centuries traders and explorers of various nationalities added information to the growing stock of knowledge concerning the islands."

"1. Civil Affairs Handbook, West Caroline Islands, 1944. Davidson, Sutherland D., Oceania, 1947. Krieger, Herbert W. Island Peoples of the Western Pacific, 1943."

28: Spiro--5
116, 144, 174

(1947-48) 1949

Woleaians
Ifalik

"The Ifaluk are members of the so-called Micronesian race, which is closely related to the Polynesian. Their features definitely bespeak a racial admixture, but whether this contact was in historic or prehistoric times is still a moot point."

28: Spiro--26
116, 621, 174

(1947-48) 1949

Woleaians
Ifalik

"Ifaluk social organization is simple, compared to other Pacific peoples. The two islands of Felarik and Falalap have eight matrilineal and strictly exogamous clans, (ailang). The clans are not localized, and vary considerably in numerical strength, as is shown in the following table.

District	Kovalu	Sauvelarik	Mangau Ievar	Rape velu	Sauwel	Kailan gailuk	Kailangai Bwol	luelea	Total
Felarik	4	8	21	0	8	10	0	0	51
Rauau	29	17	11	13	16	13	0	0	99
Falalap	19	23	24	6	4	2	13	3	94
Totals	52	48	56	19	28	25	13	3	224

The origin of the clans is accounted for by the same two traditions mentioned in connection with the origin of chieftanship. One tradition has it that these clans constituted the original colonizers from Yap. The other maintains that the clans were instituted by Autran when she created the people on Ifaluk."

32: Brown--89-90
116, 212, 174

(1913) 1914

Woleaians-1-3
Woleai

"In July, 1913, I paid a visit to the small reef island, Oleai, or Uleai, or Wolea, of one of the most westerly of the Caroline group. One of the chiefs squatted, at the suggestion of Herr Runge, the only European on the islet, and wrote a sentence in the script of the island. A few week [sic] ago I received from Mr. Runge a full list of the characters written by the chief, Egilimar. There are fifty-one, and evidently each represents a syllable, as will be seen by the accompanying copy of the list. Alongside he has also written Runge, Brun, and Egilimar in the script; and it will be seen that two, if not three, of those employed to write the last name are not given in the list. It is manifestly a syllabary, as is the Katukana of Japan, and a script that was invented in Korea some centuries ago, but never drove out the Chinese ideographs. But none of the characters have any resemblance to these. Nor do they resemble in any respect any of the alphabets we know, European, Levantine, Arabic, or Devanagari. The only other script known in the groups or islands of the Pacific is that of the Easter Island tablets. But they are ideographic; many of them according to the interpretation of them supplied to Bishop Jaussen, of Tahiti, by one of the learned men of the Easter Islands, bear resemblance to the form of the thing they represent, though it is affirmed also that they were but mnemonic suggestions of the beginning of a word or line of the hymns or lyrics sung at the annual festivals. They are but one stage beyond the ideographic hieroglyphs on the one hand, and serve the same purpose as the knots in the quipus of ancient Peru and of

the Pelew Islands.

This Oleai syllabic script is one stage further on in development towards an alphabet. Most of the characters are highly conventionalised, but some retain a resemblance to the thing to which their name or sound corresponds. In the [90] second column, the seventh from the bottom, schrü means in the language of the islet 'a fishbone,' and the character has manifestly originated in a representation of a fish; the fifth from the bottom, lö, means 'a bottle,' and evidently the character retains something of the form of the coconut water-vessel. In the first column, the sixth, fifth, fourth, third, and second from the bottom have a hint of what their syllable indicates; ngä meaning 'bamboo,' boa 'ulcer,' warr 'canoe,' raa 'mast,' uh 'sail.' So in the third column, the first, rä, means 'a saw'; the second, lüh, 'a young coconut'; the third, sthah, 'a knife.' In a few others there might be found by stretching the imagination a hint of the thing indicated by the syllable. But the majority of the characters can be connected by no possibility with the meaning of the sound indicated.

The script is now known only to five men on the islet; but it is probably a relic of a wide usage in the archipelago. There is no possibility of any one of the five having invented it, and if invented by them since Europeans arrived it would have taken the forms either of the European alphabet or of the things bought or sold, of whose names and

numbers they wished to keep a record. If anyone wishes to compare this with such a script invented for commercial purposes, he should look up Furness's The Island of Stone Money; on page 138 is given a copy of an account kept by a native of Yap for trade purposes; and this native Fatamak, a sorcerer, I can personally testify, is a man of keen intelligence. A comparison will bring out the gulf that separates the two scripts. This Oleai script is manifestly the product of long ages for the use of the organisers of a highly-organised community of considerable size. In other words, it must have belonged to the ruling class of an empire of some extent, that needed constant record of the facts of intercourse and organisation."

41: Bates & Abbott N-5 (1953) 1958
OR21 Woleai OR21
Ifaluk

were surely as mixed up racially as the Europeans (none of us can afford to be stuffy about purity of race) but the mixture in the Ifalukians must have contained some of the same elements as the European mixture. But how did they get so far away?

Most anthropologists believe that the Pacific islanders moved out from southeast Asia, perhaps around the beginning of the Christian era, when the inhabitants of southeast Asia may have had a larger "Caucasian" component in their racial mixture than now. Despite his daring feat with the Kon-Tiki, few experts have much faith in Thor Heyerdahl's theory of American origin: he certainly proved that cross-Pacific contact is possible, but the evidence of language, culture and race points overwhelmingly to a Malayasian origin. One of the more probable migration routes for the Polynesians is from southeast Asia to the Philippines and through the Caroline islands to the central and south Pacific.

One gets the feeling, in this Polynesian-Micronesian area, of dealing with cultures far more complex than the technology would indicate: of dealing with the remnants of a high culture, of a "civilization." One feels that these same people, with the resources of a continent, could have built Angkor Vat or Copan: and they did produce some spectacular carving and building in places like Ponape and Easter Island. It is easy to understand the lure of the search for some "lost civilization" to account for these cultures; to understand the desire to create a mid-Pacific "continent of Mu" after the fashion of Atlantis. Maybe there is a general human tendency to explain the fascinating with the fabulous. Certainly the Pacific islanders are fascinating enough; but they have given us very few clear clues to either their origin or their history, and the few clues that we have are in part conflicting. Probably we shall never arrive at a clear and unequivocal reconstruction of their past.

But we were absorbed with the Present on Ifaluk. We had not yet acquired a proper Ifalukian shade of brown when we finally managed to finish our census of the people: but even with our strange color, we had already begun to feel at home, to feel "Micronesian" ourselves, a part of the island.